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Accedit iam perplexus ordo,
tamque difficilis precandi ratio,
ut interdum paulo minor opera
in requirendo ponatur, quam
cum inveneris, in legendis.

Quod ipsi animadverentes,
rationem inundam putavimus
ut Veteris Testamento magna
et utilissima pars, et totum
Novum, praeter partem Apocalypsis,
in anno, et singulis
septimanis Psalmi omnes per-
legentur. . . . Curavis-
mas ut ordine longe simpli-
ciori et expeditiore magna
pars laboris minueretur. Ver-
siculos, Responsoria, et Capitula
omittere idcirco visum est.
. . . quoniam locum relinqui
volumus continentis lectio-
Scripturae Sacrae.

Moreover, the number and hardness of the rules called the Pie, and the manifold changes of the service, was the cause that to turn the Book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when found out.

These inconveniences, therefore, considered, here is set forth such an order whereby the same may be redressed. And, for a readiness in this matter, here is drawn out a calendar for that purpose, which is plain and easy to be understood; wherein, so much as may be, the reading of Holy Scripture is so set forth that all things shall be done in order, without breaking one piece from the other. For this cause be cut off anthems, responds, invitatories, and such like things as did break the continual course of the reading of the Scripture.

So far, then, as the restoring of Scripture to its due place in the offices of Divine Worship, the reformed Church of England in her Prayer Book adopted, and carried into effect, the principles which Cardinal Quignon propounded, and which were sanctioned by more than one Pope; but which, unhappily, did not long find favour in the Church of Rome. But the compilers of the English Liturgy, did not, and we glory in saying so, confine themselves to the reform so ably commenced by Quignon. They went farther than he did or could presume to venture. They substituted the vernacular language for the Latin, on the plain ground that "St. Paul would have such language spoken to the people in the Church as they might understand, and have profit by hearing the same;" whereas, in the unreformed Church of England they had "heard with their ears only, and their heart, spirit, and mind were not edified thereby."* The legendary fictions which had so long disgraced the Service Books of the Western Church were wholly removed; together with all invocations and worshipping of saints and angels, which, as we have elsewhere shown in this Journal, are utterly at variance with the purity and simplicity of the primitive Christian worship, and were gradually introduced into the Church, partly by its contact with paganism, and partly by the spontaneous development of the very form of superstition which St. Paul so emphatically condemns in his Epistle to the Colossians.—ii. 18.

As a commentary upon the wisdom displayed by the Church of England in substituting the vernacular tongue for the Latin in her public offices, we cannot forbear quoting the following striking words of one of the most eminent Roman Catholic ritualists of the present day:—†

"The Breviary, let it contain ever so much of what is beautiful, tranquillizing, and edifying, has become for the people an antiquity, and has ceased to be intelligible to them. The necessity of public devotions is still acknowledged by the faithful; but they require nourishment for their head and heart, and, accordingly, they attend more willingly to the rehearsal of a Rosary than to our Psalmody. Is this to remain so always? We hope not. We maintain that it would be to the great interest of the Church, if the Breviary were again to be adapted to the devotion of the people. Who can seriously doubt that the present, frequently bungled, recitation in cathedrals and monasteries is far inferior to a morning and evening prayer in a language understood by the people? How edifying would it be if daily in our cathedrals and town churches, where the attendance of a considerable number of the laity might reasonably be hoped for, and on Sundays and holidays, at least, in our country churches, morning and evening hymns were sung by the mouth of the laity as well as by the clergy; if intelligible Biblical lessons were read; and if the service concluded with a prayer adapted to the solemnities of the day? Happy times which shall see such a ritual again established! Is not the fulfilment of the wish, in the case of nuns, who, knowing nothing of Latin, must yet sing in Latin, a crying necessity, and one which demands immediate attention? May God awaken men to undertake this great work! Undoubtedly, reform is necessary! Nay, we assert, that those very ecclesiastics, who are not only scrupulously obedient to the command of the Church, but endure this command as a sweet yoke, remembering that without it we should, as a general rule, pray but little or not at all, are exactly the persons who most fully share in our wishes for reform."

In conclusion, we beg to recall a very important fact to the minds of such of our Roman Catholic readers as may be disposed to acquiesce in the justice of our remarks as to the English Prayer Book realizing the reforms which so many of the best and wisest members of their Church have signed for and attempted in vain. The fact to which we refer, is this—that, in the year 1560, Pope Pius IV. proposed, through his Nuncio, Parpalia, to Queen Elizabeth,

to ratify the English Liturgy, as well as to allow communion in both kinds, upon condition of her acknowledging his supremacy.* This was a clear admission, on the part of the Pontiff, that he saw nothing absolutely objectionable in the English Ritual; and an admission, too, the more valuable as coming from one who, from the part he took in reference to Quignon's Breviary, must have been in a peculiar degree prejudiced against the Prayer Book of the Church of England.

ROMAN CATHOLIC ANTINOMIANISM—No. II.

WHEN we want to distinguish between true and false doctrine there is no better test than that given by our Lord himself—"By their fruits ye shall know them." Find out which is the doctrine which puts most discouragement on sin and leads most naturally to holiness of life, and that is the doctrine which is likely to have come from the pure and holy Saviour. We endeavoured in our last number to apply this test to the teaching of the Roman Catholic Church, and we gave very full quotations from the writings of one of her canonized saints, from one of the most popular books of devotion in her communion—St. Liguori's "Glories of Mary." We think we gave full proofs of the immoral tendency of that work. If there is any person who has his heart bent upon sin, who feels that sin is exceedingly pleasant, but also exceedingly dangerous, then, the "Glories of Mary" is just the book for him. It will show him how he may live all his life in sin, and yet, through Mary's help, get to heaven at last. All he has to do is to cultivate devotion to her; he may renounce Christ, or renounce the sacraments; but if he holds fast to her she will procure him in time the grace of repentance. The sinner, however, who had only read those of St. Liguori's stories which we copied in our last number, might still be haunted by an uneasy scruple. He might be sure that his veneration of her would be certain to cause in him a change of heart; but might not this change come too late? Life is uncertain, and what would become of him should he happen to be cut off in his sins before the Virgin had made him repent of them? We purpose, in this article, to show how satisfactorily this scruple is removed by St. Liguori. Before, however, we proceed to this subject, we have something to say as to the merits of Mr. Duffy's translation which we have been using. We were led in the last number to express our suspicions that Mr. Duffy had been dealing unfaithfully by the saint, and had suppressed some very important incidents in his stories. We have been since enabled, through the kindness of a friend who has furnished us with a French edition of the "Glories of Mary," to ascertain the justice of our suspicions. The story, to which we appended a note in the last number, agrees perfectly with the French edition, and differs from Mr. Duffy's; and, in further proof of the same unfair course of proceedings, we give another story (Duffy, vol. i., p. 242; Paris, 1832, vol. i., p. 187), marking in italics the parts omitted by Mr. Duffy—

"Belluensis and Cesarius relate, that a young nobleman having, by his vices, reduced himself from affluence to such a degree of poverty that he was obliged to beg, left his own country, in order to live with less shame in a distant land, where he was unknown. On his journey, he met a person who had been formerly a servant to his father. This person, seeing him afflicted on account of the poverty into which he had fallen, told him to be cheerful, and promised to conduct him to a liberal prince who would supply all his wants. This man was an impious sorcerer. Behold, he took the poor young man with him through a wood which stood near a marsh, and began to speak to a person who was invisible. The young man asked to whom he was speaking. He answered, 'to the devil.' Seeing the young man terrified he endeavoured to animate his courage; and, continuing his conversation with the devil, he said—'This young man is reduced to extreme necessity; he wishes to be restored to his former condition.' The fiend answered—'If he will obey me I will make him richer than he was before, but he must commence by denying God.' The young man had, at first, a horror of it, but afterwards, being excited by the detestable magician, he yielded, and denied God. 'That is not enough,' replied the demon, 'he must also deny Mary, our irreconcileable enemy.' How many souls has she snatched from our hands, to bring them to God, and to save them? 'Oh, no,' replied the young man, 'I cannot deny my mother, she is my only hope [after God]. I am content to beg during my whole life, rather than deny her.' He then departed from the place. On his return, the young man, full of repentance, passing a church dedicated to the Virgin, entered, and, kneeling before her image, began to weep and implore the most holy Virgin to obtain for him the pardon of his sins. Behold, Mary instantly prays to her son for the unhappy man. At first, Jesus answered—'My mother, this ungrateful sinner has renounced my service.' Seeing that his mother continued to pray for him, Jesus, at length, said—'O mother, I have never refused thee anything. Since thou askest pardon for this sinner, I forgive him.' The person who had purchased all the property of this spendthrift young man had secretly observed from a corner of the church all that had happened. Struck with the compassion of Mary towards this sinner, he gave him his only daughter in marriage, and made him heir of all his fortune. Thus the

young man recovered, through the intervention of Mary, both the grace of God and his temporal possessions."

Now, our readers will see what a piece of deliberate falsehood Mr. Duffy's translator has been guilty of. He had, no doubt, often heard Protestants say, that the necessary result of the worship paid by Roman Catholics to the Blessed Virgin, was to lead them to honour and love her *more than God*; and now when he finds in St. Liguori so striking an illustration of the truth of this accusation, he not only "burkes" the offensive part of the story, but when the sinner calls Mary his only hope, "his only hope *after God*," interpolates Mr. Duffy.

We say no more on this part of the subject, as our business now is not with the *idolatry* of this book of Liguori's, but with its morality. We are not now complaining that he pays too much honour to the Virgin, but that he does not really honour her at all. We are sure that the stories he tells of her would, if they were true, be very little to her credit; and we are sure that Roman Catholics who do really reverence her, without having, at the same time, lost their perceptions of right and wrong, must be pained at hearing the worship of the Virgin put forward as a substitute for all morality and all the rest of religion.

We return now to the point we have undertaken to prove from Liguori—namely, that there is very little danger of the worshipper of the Virgin being overtaken by death before he has accomplished his repentance. Perhaps our readers may have formed exaggerated ideas as to the time necessary for repentance; if so, we hasten to undeceive them.

"In the life of Sister Catherine of St. Augustine it is related, that in the neighbourhood of the monastery of this servant of God, there was a woman called Mary, who, from youth to old age, continued obstinate in sin. Her crimes were so great that the inhabitants expelled her from among them, and confined her in a cave outside the town; there she died, abandoned by all and without the last sacraments, and, therefore, was buried like a brute beast in an open field. Sister Catherine, who was accustomed to pray with great fervour for all who had passed to the other life, having heard of the frightful death of this poor old woman, never thought of praying for her, believing, as every one else did, that she was damned. But, behold, after four years, a soul in purgatory appeared to Sister Catherine, and said—'Sister Catherine, how miserable is my lot! You recommend to God the souls of all who die, and for my soul alone you have had no compassion.' 'And who are you?' replied the servant of God. 'I am that poor Mary who died in the cave.' 'What,' said Sister Catherine, 'are you saved?' 'Yes,' said the soul, 'I am saved through the clemency of the Virgin Mary.' 'And how?' asked Sister Catherine. 'When I saw that I was at the point of death, so full of sins, and abandoned by all, I turned to the Mother of God, and said to her—'O lady, thou art the refuge of the abandoned; behold, at this moment I am abandoned by all; thou [after Jesus]* art my only hope; thou art able to assist me; have pity on me.' The holy Virgin obtained for me the grace to make an act of contrition; I died, and am saved. Mary, my queen, has also obtained for me the favour that my punishment should be abridged, and that by suffering intense pains for a short time, I should satisfy for the punishment due to me for many years; I now only require a few Masses to be said for me, in order to be delivered from purgatory. I entreat you to procure for me the celebration of these Masses, and I promise to pray ever after to God and to Mary for you.' Sister Catherine got the Masses offered; and, behold, in a few days after, the soul appeared to her again, more resplendent than the sun, and said to her—'I thank you, Catherine; behold, I go to sing the mercies of my God, and to pray for you.'

We could produce many other instances of equally rapid conversions, but only refer in passing to (vol. ii., p. 204) the case of a nobleman "deserving of contempt for the depravity of his morals, who, by express compact, became the slave of the devil, and served him uninterruptedly for sixty years, without ever approaching the sacraments," and who, in his mortal illness, twice repented the confessor who exhorted him to repentance; and yet for whom the Virgin obtained a good death, because, "though he had led such a wicked life, he had always preserved devotion to her Dolors."

But suppose the worst came to the worst—suppose the devil was too quick for the blessed Virgin, and that he had actually succeeded in procuring the death of his victims in mortal sin before she had obtained their repentance—does it follow that her resources are exhausted? It will appear from the following that, under no contingency, can a servant of Mary perish:—

"It is the opinion of many theologians, and particularly of St. Thomas, that for many persons who died in mortal sin, the divine mother has obtained from God a suspension of their sentence, and the grace to return to life, in order to do penance. Many examples of this are related by grave authors. Among others, Flodoard, who lived about the ninth century, relates in his chronicles (Ap. Crasset, tom. i., q. 12) that a certain deacon, called Adelman, who was believed to be dead, returned to life when they were going to bury him, and said, that he saw the place in hell which had been prepared for him, but that, through the prayers of the

* Mr. Duffy is at his tricks again. All through the book he makes the same correction—St. Liguori himself not being accustomed to make any such reservation.

Blessed Virgin, his life was restored, that he might do penance for his sins. Surius also relates (lib. i., cap. 35) that a Roman citizen, called Andrew, had died in sin, and that Mary had obtained for him the grace to return to life, that he might be able to repeat and obtain pardon. Pelbart relates (Stellar. Cor. B. V. 1, 12, p. 2, a. 1) that, in his own time, when the Emperor Sigismond along with his army were crossing the Alps, a voice was heard from a skeleton asking for confession, and saying, that the mother of God, to whom he was devoted while a soldier, had obtained for him the grace to live in these bones until he would make confession of his sins; after confession he died.

Father Eusebius Nierembergh relates, that in a city of Arragon there was a young lady, called Alexandra, who, being of noble birth and extraordinary beauty, was greatly beloved by two young men. Through jealousy, they one day began to quarrel, and killed each other. Their relations went in a rage and took away the life of poor Alexandra, because she had been the occasion of the death of the young men; they cut off her head and threw it into a well. In a few days after, St. Dominic passed by, and, being inspired by God, went to the well and said—"Alexandra come forth." Behold, the head of the deceased came forth, placed itself on the edge of the well, and entreated St. Dominic to hear the confession of Alexandra. The saint heard her confession, and gave her communion in the presence of an immense multitude of persons who had come to see the wonder that had been wrought. St. Dominic commanded her to state the reason why she had received so great a favour. Alexandra said, that when her head was cut off, she was in mortal sin, but that in return for the pious practice of reciting the rosary, most Holy Mary preserved her life. The dead remained alive for two days on the well in the presence of all, and then the soul of Alexandra went to purgatory. In fifteen days her soul appeared to St. Dominic, beautiful and brilliant as a star, and said to him, that the recitation of the rosary in their behalf, was one of the principal sources of relief to the souls in purgatory; and that as soon as they go to heaven they pray for all who recite for them this powerful prayer. After these words, St. Dominic saw the fortunate soul ascending in triumph to the kingdom of the saints."

After reciting the stories, of which we have given some samples, St. Liguori adds a caution, that these examples "should not encourage any rash sinner who wishes to live in sin, with the hope of being saved from hell by Mary, even though he should die in sin. For as it would be great folly in a Christian to throw himself into a deep well with the hope of being preserved from death by Mary, because she may have preserved another in similar circumstances, so it would be still greater folly to run the risk of dying in sin with the presumption that the Holy Virgin will save him from hell."

Such is the antidote with which the saint hopes to counteract the effects of all his other teaching. He must have had very little knowledge of human nature if he expected it to have much effect. He might as well supply a man with large draughts of spirituous liquors and then blandly advise him not to be intoxicated, as tell him such tales of the Virgin's reluctance to allow one of her clients to be lost, and then warn him not to be presumptuous. The saint's illustration about a deep well is not a very apposite one, because a deep well is a place that one is under no temptation to jump into; but suppose it was a place that there was some pleasure or profit to be got by venturing into, would not every instance recorded of people who had made the venture and come back safe, give strong encouragement to those who were inclined to run the risk themselves. Suppose that a young man were desirous of going over to California or Australia to try his fortune at the diggings, and suppose that his mother, alarmed at the dangers and the hardships of the expedition, had employed St. Liguori to counsel her son against the venture, how should we think the saint fulfilled his commission, if he spent the whole time of the conference in relating stories of persons who had tried the experiment and returned safe with full purses, and then dropped a few words at the close, "My son, the risk is very great, I should not advise you to venture." Just as much effect will St. Liguori's words of caution have in counteracting the tendency of all the rest of his teaching. He forgets that people do not generally commit sin for the mere sake of sinning. They do so in order to gratify some of their desires or appetites, even when that gratification is forbidden. And if they find that the risk of yielding to the temptation is much less than they had expected, that many others had yielded in a much more fatal way, and had escaped without any injury, why, then, is it likely that they will deny themselves present pleasure through fear of a very remote danger?

One of St. Liguori's readers may say, I am quite aware that the stories recorded in this book are extreme cases, and things that do not happen every day; but, then, I do not intend to ask the Virgin to do as much for me as she did for those abandoned sinners. I do not want to keep a crucifix to trample on daily (vol. ii., p. 142); nor have I any intention of getting consecrated hosts to outrage (vol. ii., p. 142); nor do I ask her to take my place among my friends while I spend fifteen years in a house of ill fame (vol. i., p. 284); nor do I mean to sell myself to the devil and sign the compact with my blood (vol. ii., p. 256); nor to absent myself sixty years from confession (vol. ii., p. 204); nor to do any of the hor-

rible things which the sinners, St. Liguori tells of, perpetrated: I only mean to be a sinner in a small and quiet way, and to indulge in some cherished vices that I own the Gospel requires me to forsake, but which I find it hard to part with. Let me, therefore, take my own way for the present; it is no great hardship to say a few Hail Marys every day; and, no doubt, the Virgin will sometime or other enable me to repent of my sins. I will take care to ask her not to allow me to die in mortal sin, and, no doubt, she will take care I shall not. "There was, for instance, a sinner (vol. i., p. 305) who had not been at confession for fifty-three years, and who had practised no other devotion than that of saluting every image of Mary which he passed, and of asking her to obtain for him the grace not to die in mortal sin. And one day, when engaged in a duel, he broke his sword, and seeing himself at the mercy of his adversary, turning to Mary he said to her—"Ah, I shall now be killed, and damned; mother of sinners assist me." After which words he found himself transported, without knowing how, to a place of security." Surely it is not likely that I shall die so suddenly, but that I shall have as much time as this to enlist her good offices in my behalf; and, therefore, I do not expect ever to require to give her the trouble of raising me to life, as she has done for others a great deal worse than ever I intend to be, in order to give them time for repentance.

We think we need say no more to illustrate the immoral tendency of St. Liguori's teaching; and we have now only to ask our Roman Catholic readers what they think of it. We know that there are many Roman Catholics in England who dislike the devotional writings of St. Alphonsus Liguori, and see with regret the attempts that are being made to give them increased currency in this country. An article in the *Rambler* (November, 1854), from which we have already quoted, gives an account of this, to which we are not disposed to yield much credence. It says—"We entirely accept St. Alphonsus as a fair type of the prevalent and living spirit of Catholic devotion towards the Blessed Virgin. We adopt his language; we venerate his example; we circulate his writings; we deny that they are disliked by the rich or the educated, or the laity as such." But it goes on to explain that in the choice of devotional, as well as of other books, personal tastes and predilections come into play; and that there are some "who have no fancy for the 'Glories of Mary,' and who find it rather a dull book."

A dull book! Does any of our readers believe that the book from which we have given extracts is disapproved of because of its dulness. What? the book which contains the history of "the advocate and the ape," of "the pious highwayman," of "Beatrix the portress," and many others more extraordinary which we have not given. This a dull book! Why we might as well call Baron Munchausen's travels a dull book. If the stories St. Liguori tells are true, his work is one of the most interesting ever penned, and deserves to be deeply meditated on. And if these stories are false, his book deserves to be rejected, not because it is dull, but because it is full of lying doctrines, supported by lying stories; because it teaches its readers to offer to a creature the honour due to the Supreme God; and because it likewise degrades the character of the creature whom it deifies, by representing her as so greedy of praise and honour as to be indifferent to the sins of those who pay honour to her.

These are the reasons why we dislike the "Glories of Mary;" and, if we mistake not, these, and not its "dulness," are the reasons why it is disliked by some of our Roman Catholic brethren in England.

THE OLD IRISH CLERGY.—No. V.

ALL that we have said relative to the marriage of our old clergy in this island, and their mode of hereditary succession to ecclesiastical offices and benefices, receives a strong corroboration from the testimony of Pope Innocent III., who wrote, as we are told, many letters to his legate in Ireland (A.D. 1201), named Johannes Salernitanus, "instructing him, among other things, to put an end to that abusive custom, whereby sons and grandsons were appointed to succeed their fathers and grandfathers in ecclesiastical benefices."—Ciaconius de Vitis Pontif. col. 624. Rome, 1630.

St. Paul was so strongly of opinion that the circumstance of a clergyman having married, and brought up his children well, or his being engaged in so rearing them up, was a valuable sort of experience to prepare him for the office of a bishop, that he even asks, in connection with the subject, this question—"If a man know not how to rule his own house, how shall he take care of the Church of God?" as if it were next to impossible for an unmarried man to be fully qualified for that important office. How strange, then, that in the ecclesiastical system with which Father Colgan was identified, the only steps whereby a clergyman could become possessed of such a qualification were those of the crimes of "adultery and sacrilege!"

This learned author would seem to insinuate for true what is so commonly believed among the more ignorant members of the Church of Rome, as to the marrying of the clergy being a mere Protestant innovation, introduced by careless, worldly-minded men, with all the other heresies of the Reformation. We have shown, however, thus far, that it was, on the contrary, a com-

mon custom of the ancient Irish clergy from the very first; pointing, among other distinguished instances, in illustration of the fact, to the case (800 years before the Reformation), of an Abbot of Louth being father to a primate of Armagh, who was again himself father to another abbot of Louth, &c., &c. (see No. 1. of this series), and this on testimony of Irish records which no Irishman will venture to object to as unworthy of trust. We shall now proceed to show proof, that in the period of Anglo-Roman rule in Ireland—i.e., from A.D. 1172 to A.D. 1532—the same custom of clerical marriages continued to prevail, whatever opposition to it, or efforts to suppress it, may have proceeded from the authorities of the Roman Court.

The Church of Killala, in Mayo, seems to have been, in the 13th century, in the possession of a family named O'Mulfover; concerning some individual members of which, we have in the "Annals" these entries:

A.D. 1224. Melisa, son to the Bishop O'Mulfover, parson of Hy-Fiachrach and Hy-Awley, and the makings of a bishop, for his wisdom, was killed by the son of Donogh O'Dowd.

A.D. 1234. Aengus O'Mulfover, Bishop of Hy-Fiachrach [Killala], died.

A.D. 1235. Isaac O'Mulfover, Erenach of Killala, died.

A.D. 1267. Hugh O'Murray, Chief of Lagan [Barony of Tyrawley], was killed at Killala by O'Mulfover, Coarb [or principal ecclesiastic] of the Church, on a Sunday, after hearing Mass.

Proceeding onwards through the "Annals," we meet in them, from time to time, with the following notices:

A.D. 1281. Cormac, son of O'Donnell the Lector [or "Divinity Professor." Colgan], fell in battle at Derryter.

A.D. 1317. Conor O'Conor, son to the Coarb of St. Coman, was slain. . . . Gillaroe, son to the Erenach MacTiernan, was slain at Kilmore.

A.D. 1325. Nicholas, son to the Coarb of St. Maedoc [i.e., to the Abbot of Drumlane, County Cavan], died.

A.D. 1330. Petrus, son of the Coarb of St. Maedoc, killed by the English of Keils.

A.D. 1358. Melaghlin, son to Bishop O'Dowd [of Killala], slain in battle.

A.D. 1367. Aengus, son of Dean Magauran, died.

A.D. 1373. Parson Mac Feoraiss son was slain by Turlogh Roe O'Conor.

A.D. 1377. Mac Morissy, the great dean [of Achonry] died, at Rome. . . . Donnell, son to Farrel, son of the monk O'Gallagher, died.

A.D. 1406. Owen, son of the Abbot O'Connor [defeated, with others, by Turlogh O'Conor].

A.D. 1443. The Abbot of Muirgeas, son to the Abbot MacDonagh, killed per dolum by his own kinsman [from the "Annals of Duidl Firbis" in O'Doovan's note].

A.D. 1444. Richard, son of the great dean . . . Bishop of Ardagh, died. . . . William, son of the Dean O'Flanagan, Prior of Roscommon, died.

[*Dudley Firbis's Annals* add, at this year, the death of "John, son to the Abbot of David." Under it they record, also, a battle fought in the Barony of Garrcastle, King's County, between two rival factions of the local sept of that county, the MacCoghlan's; one of those branches being headed by their bishop; and the bishop with his men were defeated; and, further, the bishop with his two brothers, Brian and Magnus, the two sons of the Archdeacon Magcochlan, . . . and James, the bishop's son, Archdeacon of Clonmacnoise, &c., . . . were all killed," &c., &c.]

A.D. 1450. The Archbishop of Connaught—i.e., son to Parson Burke—died.

A.D. 1464. Redmond, son of the Prior, son of Loughlin O'Farrel, died of the plague. . . . Donogh, son of the Prior O'Farrel [beaten by Magawley].

A.D. 1467. James, son to the Bishop Richard, son to the Great Deane fitzDaniel fitzJohn Gallda O'Fergagyl, Abbot of Lethraith [Abbeylara], a faire, young, learned, benign, hospital, nobleman, died in the flower of youth and beginning of his happiness [from *D. Firbis's Annals*, in O'Doovan's note].

A.D. 1470. The son of Bishop O'Gallagher was slain [in battle at Ballycounell, barony of Tullyhaw, County Cavan].

A.D. 1474. Dermot, son of Bishop O'Brien [was hanged for murder].

A.D. 1484. Niall, son of the Coarb MacMahon, died on his way from Rome.

A.D. 1486. Philip, son of the Coarb MacMahon, a canon chorister at Clogher, Coarb of Clones, Parson of Dartry, &c., died. . . . John, son of the Prior MacRannall, died.

In the same year, "Art, son of MacDonnell of Clankeely. . . . was slain at Clones in a quarrel which he had with the clergy on little Christmas—i.e., with James, the son of Philip, son of the Coarb MacMahon," &c.—*Annals of Ulster*.]

A.D. 1490. Gilchreest, son of the Lector, a young priest, of Glenish, died.

A.D. 1492. Magrath—i.e., Dermot, son of Marcus, &c.—Coarb of the Church of St. Daveog, died [and at A.D. 1496 we have mention made of "Rory Magrath, son of Dermot, son of Marcus," as Coarb of the same Church lands].